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1800

TWENTY-FIFTH NEW YEAR'S SERMON.

A

DISCOURSE

PREACHED IN GRANVILLE, OHIO,

ON THE

LIBRARY
1881
CITY OF WASHINGTON

FIRST SABBATH OF JANUARY, 1852.

BY REV. JACOB LITTLE,
PASTOR OF THE CONGREGATIONAL PRESBYTERIAN CHURCH.

GRANVILLE:
J. E. WYCHE & CO., PRINTERS.

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FORENOON.

PSALM LXXVII, 10.

I will remember the years of the right hand of the Most High.

Early superstition connected the right with prosperity and the left with adversity. Birds, and especially eagles seen on the right, denoted successful battles, journeys and other undertakings. This superstition, entering into the formation of language, gave definition to words and meaning to signs. When Joseph brought his two sons to receive the blessing of his dying father, he placed the elder on the right. But the Patriarch signified the greater future superiority of the younger by placing on him the right hand. Sitting, standing, walking and riding at the right hand were regarded as favor and honor. "Years of the right hand of the Most High" were years which God peculiarly blessed. The writer of the text, in deep affliction, says, "I am so troubled that I cannot speak. Will the Lord cast off forever? Will he be favorable no more? Hath he in anger shut up his tender mercies? And I said, this is my infirmity: but I will remember the years of the right hand of the Most High, I will remember the works of the Lord." Recalling former favors in the day of adversity will assuage sorrow, prevent despair and prepare for future blessings. In the day of lukewarmness, it is profitable to review revival scenes. Next to

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seeing and hearing from friends is to think over their visits. While these annual sermons have been a record of facts, reporting vice as well as virtue, I have particularly described the nine revivals of religion which have occurred in the last twenty-four years. We should remember these nine "years of the right hand of the Most High." This will make it necessary to shorten the account usually given of the world, nation, state and county.

THE WORLD

Has completed the first year of the second half of the nineteenth century. The first half brought into existence the application of steam to machinery, the steamboat, the rail road, telegraph, power-press, gas-light, daguerreotype, gun-cotton, chloroform, and the knowledge of new planets. That fifty years achieved as much for the moral world by the advance of education, toleration and benevolent institutions. This half century bids fair to do even more for the natural and moral interests of mankind.

The great "mystery of iniquity" has missions all over the world without translating the Bible abroad, or allowing people to read it at home. A traveller says, "Not one to fifty can read in the country round Rome." The Pope has ordered "that whosoever is found guilty of bringing into Rome, or trying to carry into Rome, any copy of the word of God in the Italian language, he shall be sent to the gallies for four years." "He has promised three hundred days of indulgence to those who will pray for the conversion of England and her return to the Holy Mother Church." At war with this power and other forms of heathenism, there are nearly 3000 protestant foreign missionaries whose churches embrace 333,000 communicants. The papal paper of New York says, "while we are making a great noise about a few converts coming into the church, there are thousands upon thousands leaving it." Their religion is starving a portion of Ireland out of popery. No liquors being allowed at the World's Fair, increasing openings and calls for missionaries and other things, show that the moral aspects of the world are brightening.

THE UNITED STATES,

According to the late census, numbers 23,267,498; of whom 13,000,000 are in the free states, 6,000,000 are in slave states, and 3,000,000 are slaves. President Everett says our intemperance annually costs 120,000,000, burns 5,000,000, destroys 30,000 lives, sends 15,000 to prison, 100,000 children to the poor-house, causes 150 murders, 200 suicides and bequeathes to the country 100,000 orphans. The church spends more for tobacco than for benevolent objects. The Maine temperance law now takes the lead.

The complaint of three citizens procures the search warrant to find liquor, destroy it and fine the owner $20 and costs. He cannot appeal short of $200 bonds and can collect no liquor debt. Bail of $600 is required of those appointed to sell for lawful purposes. The New Hampshire law forbids the manufacture, sale and the collection of liquor debts by creditors living without the state. Sabbath steamboat disasters have been numerous the past year. In one period of five Sabbaths, five boats sent into eternity about one hundred souls. The extension of rail roads lessens Sabbath desecration. 1851 has completed the Erie road, uniting the Atlantic with the lakes; and though it has cost as much as six months of the Mexican war, it is worth all it cost to the Sabbath. Slavery is more discussed and there is more recorded testimony against it in the New School Assembly than in any large body in the land. Hence the New School have not 15,000 southern members, while the Old School have about 70,000. The Old School majority is mostly from the south. The 1850 census and the fugitive law prove that few slaves are deserting, and pro-slavery feels triumphant. There are in our country:

120 Colleges,	with 917	Teachers	and 10,672	Students.
42 Theol. Sem.	with 118	"	and 1,315	"
12 Law Sch'ls,	with 23	"	and 434	"
35 Medical "	with 230	"	and 4,554	"

Professor Park says there is annually preached in the United States an amount, which, if published, would make 120,000,000 octavo pages. The American Home Missionary Society has received in its past year $150,940 and employed 1,065 missionaries who have enjoyed 77 revivals of religion and received 6,678 members. 43 mission churches, in 1851,and (in 25 years,) 800, have become able to support their own ministers. The American Board have received $274,902—In 40 years, $5,500,000 and added to the church 35,000; making them cost $150 each. The expense diminishing, each reception the past year, cost $130. No slaveholder has been received to their Indian churches during the last seven years.

THE STATE OF OHIO

Has 12,297 common schools, taught by 7,924 male, and 5,168 female teachers. The new constitution was adopted by a majority of 1,600 and the no license article by a majority of 8,984.

LICKING COUNTY

Has 402 common schools, taught by 217 male, and 186 female teachers. It was supplied with the Bible in 1849, and the western half with the publications of the Tract Society in 1850 and 1851. Mr. Swift has succeeded Mr.

Beach at Homer. Mr. Spelman, Mr. Rose at Alexandria, Mr. Rose has gone to Locke and McKean is vacant. Hartford has dismissed her fifth Oberlin minister. They had our articles of faith and are the only church the county has lost by Oberlin. Some years ago they joined an Oberlin association and adopted a drop practice. On the 24th of last May, they voted "to erase the clause in article VII, 'that God at first created man in a state of rectitude and holiness,' 'to exclude entire the X and XI,' which are the articles on election and saints perseverance, and ended with our last article, thus, "the last article deemed expedient to revise is the XVI, by striking out the middle clause," which asserts "that believers in regular church standing only, can consistently partake of the Lord's Supper." The sixth, of their resolutions, passed June 14th, reads: "Resolved, That we will receive to our fellowship and communion as members of the church persons who give evidence that they are true christians, although they cannot conscientiously subscribe to the doctrines set forth in our articles of faith." In this reduction of the articles to a level with Oberlin, the boldest stroke is, striking out the tenth article, which is almost word for word a passage of scripture.

GRANVILLE TOWNSHIP

Has been settled and our church organized 46 years, of which twelve have been "years of the right hand of the Most High." With such a year, we have commenced this half century. When I became your Pastor, we had leading opposers whose influence was sufficient to hold together a clique of men and boys to act against every advance in spiritual religion. The providence of God and converting grace had not entirely annihilated this opposition, before the church was exposed to another evil. For 17 years, alienation arising from discussing slavery, has prevented, shortened or limited revivals of religion. The good work of 1837 added to the church 82 young persons, who were hardly received before there was a return to the bone of contention. The revivals of 1840, '43 and '47 added 28, 44 and 23, mostly youth. Only a portion of the church sympathized with these refreshings from on High. Some contended with a bitter spirit that the church would not and could not be blessed till it took different ground on the subject of slavery, and in this way committed themselves against revivals. Time, removals, discipline and desertion to other sects have worn away the asperity of the quarrel. The great majority of the members have ever held firmly to the doctrines of the church, and no appliances could either draw, or drive them from their covenant with God and his people. While the

Mexican war and the admission of California were under discussion, the public mind was too much engrossed with politics to leave room for any thing better. These things so diverted and paralyzed the energies of the church, that three only were received by profession in 1849, and in 1850 none; and by gradual diminution for years we reported to Presbytery last spring but 312. The adjournment of the Congress of 1850 so far gave a quietus to questions of public interest that by the commencement of 1851, very few in the church were angry or excited on questions of slavery or politics. The temple of Janus was shut, and the way was prepared for the coming of the Lord. For four years, intemperance had been on the increase till the efforts against licenses in 1850 caused the tide of liquid fire to ebb. The last half of that year, a colporteur of the Tract Society resided among us, whose books and visits produced a salutary influence. In September, I returned from a visit to the east with peculiar feelings. The associates of my youth had gone to the grave, or exchanged the rose and lily to wrinkles and gray hairs. Though reason taught what might be expected from the lapse of time, I was shocked at the ravages made by advancing age and death and most solemnly felt that *I* too was passing away. I went into the grave-yard where two centuries of our family sleep, into the church where my grand-parents publicly gave their hearts to God, and into its vault where I saw the bones of Whitefield. I took up his clean white skull and said to myself, what thoughts once burned in this hollow form? I put my hands on his arms and chest and thought of the emotions and bursts of feeling which then raised and shook these bones. Has eighty years brought the great Whitefield down to this? Is here all that remains of such a man? No; this church and these orthodox congregations are his remains. Though these bones lie here so powerless and so very dry, he who once animated them still lives and will never die. He not only lives in heaven, but he lives in the piety and sound theology of the country. With imagination full of what met my eyes in the vault, I walked a mile and reflected. How soon will what I have seen, be all which will remain of me! I must go to my account and there meet my people. *He* raised an illustrious monument to his memory, a monument which will stand the test of time. But what have I done? As I thought of my responsibility and how late it was to begin to live and do what ought to have been done, my emotions were kindled and my tears flowed. I passed other tender, thrilling and subduing scenes, which made me more fully than ever resolve to exert myself for the salvation of souls till I go hence to be here no more. On my return home, a portion of the people were alarmed,

because the congregation appeared to be declining. The fast on the first Monday of January was well attended on both parts of the day, and so were the church inquiry meetings through the week. The brethren manifested a better state of feeling than usual, and three persons were present at the inquiry meeting for the impenitent. From this time till May, I wrote but one sermon. In January, I visited 100 of our families and found feeling enough among scattered individuals to amount to a revival, if it could be brought together, and saw nothing in the way but our delay in carrying out certain cases of discipline. The Methodists held a quarterly meeting and the Baptists a series of meetings which had their influence in awakening the community. While my mind was thus exercised in New England, the husband of one of our members was awakened and on the 11th of August attended public worship, which he has not since deserted. The first Sabbath after my return, he came into the broad aisle and presented to God two children in baptism. His distress continued, and peace did not break into his mind till the first Sabbath of February. Another man changed his manner of life and entered upon public and family worship. While these things were calling up the attention of the community and the church were performing the duty of discipline, Rev. Mr. Chidlaw, an agent of the American Sunday School Union came and took up his subscription on Sabbath, the ninth of February. He preached in the evening and again on Monday evening, when the collectors brought in the amount subscribed. The audience increasing, he remained till he had preached nine evenings. I followed him nine evenings, and Mr. Kingsbury five, when I went into the pulpit again and continued until we had preached about forty evenings in succession. For about two weeks, we held very interesting social meetings every afternoon. Among the thrilling incidents of those exercises was one founded on the dying words of Wilberforce. One of the members about eighty years of age, with sunken eye and trembling voice rose and said that his memory had so failed that he should forget what he was going to say, that he could not remember names and that he had lost the names of one half of the church. He then added with all the emphasis that his frail frame would admit, "but *one* name I *never* forget—the name of my Savior." This was said in such a manner and to an audience so full of emotion, that it moved the whole house. For a time, there was preaching in four churches every evening. There was such a disposition to attend worship that the Pastors could not have prevented their assembling. Darkness, mud and storms could not hinder people from almost universally turning out at the sound of the bell. Within two miles of

town the church were nearly all awakened. Not a few parents were offering the prayer of Penuel for their children and some nearly exhausted themselves in bearing the case of a son or a daughter before the Lord. These agonizing petitions did not long remain unanswered. Most of the male members rose in the social meetings, made confession, gave their testimony in favor of religion, and meltingly invited sinners to repentance. Individuals went to houses, shops and every where to invite sinners to the gospel feast. Almost, if not quite every body in town, was accessible on the subject of religion and would give it a respectful hearing. The great mass was melted. There was caution against hurting feelings, harmony, weeping, joy and gratitude. For a month, the things of earth sunk to their proper level; and the things of heaven were indeed a reality and rose to the rank which God has given them. There was not only stillness, solemnity and riveted attention in the house of God, but religion was the meat and drink of men everywhere. It was the all absorbing subject of conversation in taverns, stores and sidewalks. Not only young converts were intensely engaged, but those who had walked with God half a century found their minds delightfully and enchantingly wrapt in spiritual things. When duty called them to their secular avocations, they felt lost and repeatedly found themselves engaged in prayer. Their minds, instead of being inclined to wander from spiritual things to temporal, unconsciously passed from secular thoughts to devotion. They, who in the day of declension, had attended social meetings and did other things to keep the coals alive on the altar, now shone with peculiar lustre, and nearly all were so ready to aid our social services that it was often difficult to find a place to stop at a seasonable hour. Here and there a person had got waked up to great zeal and self-confidence without being broken down for his sins, or seeming to see his own faults. To guard against strange fire and a spurious work, the people were shown the appropriate means of genuine revivals. Several of the most interesting meetings were commenced by reading accounts of awakenings under the labors of the Apostles, Edwards, Griffin, Nettleton and the fathers of this church. The protracted meeting began Sabbath Feb. 9th. Feb. 12th, the fourth evening, I invited all such as were determined *now* to seek an interest in Christ, to remain to inquiry meeting. One remained. Saturday, February 15, the seventh evening, twelve remained—one having a hope. After this, inquiry meetings were held every evening. The second Sabbath, Feb. 16, forty-seven remained—two having hopes. The third Sabbath, February 23, the fifteenth evening, one hundred and twenty remained—fifty-five having hopes. The fourth Sabbath, March 2, the twenty-second

evening, one hundred and thirty-six remained—sixty-nine having hopes, fifty-five having no hopes and twelve children. Before the fifth Sabbath, March 9, the twenty-ninth evening, a hope meeting was appointed, leaving those that evening in the inquiry meeting to be fifty-four. Thursday, March 13, the thirty-third evening, the inquirers without hope were forty-four, and the hope meeting the following evening one hundred and three. Conversions had now been occurring twenty-five days, and including strangers, scholars and children, numbered more than one hundred and thirty. I found in this hope meeting five who began to hope that week and one, as late as Thursday. It was feared that a commencement of dividing the spoils would somewhere originate and put an end to the good work which was so harmoniously and gloriously progressing. One woman said she thanked the Lord, every night, that another day had passed without discussion on the mode of baptism. A hearer gave as a reason why one of the audiences, that Thursday evening, was not dismissed till ten minutes before ten, that the subject of baptism after sermon was introduced. The next Sabbath, a third of our Sabbath school and a greater number of citizens than ever before, went down to the creek to see the immersions. The next Granville Intelligencer gave as a reason for publishing on the mode of baptism, that the "subject has caused considerable discussion of late in this town." The mind was quickly turned off from the great matter of conviction and conversion. Within three days, the change was visible on the side-walks and other public places, by religious conversation giving way to secular, and solemnity, to levity. The ministers went into the pulpit and like Sampson after his locks were shorn, tried to "shake themselves as at other times before." But the spirit was gone and they could no longer see the tear of conviction and the smile of conversion. Some for a time preached and gave thanks as though the good work was still in progress, but declining interest and audiences soon exhibited the folly of such pretensions. The shock was most disastrous to those under conviction and those with trembling hopes. After the 13th of March, I heard of no conversions in town and very few out of it. The Monday evening following the first immersions, our inquiry meeting was down to nine persons. When this stop to the work took place, there were souls in a position which they will never again occupy. They were anxious, in jeopardy, and as it were suspended between heaven and hell—almost ready to make the surrender; and yet exposed to be diverted by any thing which should call off attention from the point in hand. At such a time, how important for all to turn neither to the right nor the left; but keep an unwavering eye on the great

object before them. When I saw the public mind was diverted, I did not discuss the mode of baptism; but among other things, read the following from the history of the revival of 1828 to call back the atttention to the salvation of sinners. "A Baptist minister, preaching in the next township, north, brought, on the 4th of May, twenty-two converts down to Pratt's mill, near the northern line of this township, to be immersed. Notice spread far and wide and it was said that 1500 persons were present to hear the sermon on immersion and see so many go down into the water. The succeeding week, the people lost sight of convictions and conversions to discuss the mode of baptism. The Episcopalians, occupying our church the following Sabbath, we worshiped in the woods, where one of the sermons contained this paragraph, 'Ever since the 11th of March converts have been coming to our knowledge, two, four, six and eight a week. No week in all this time has passed without converts till the last. The past week we have not heard of one. Those who have steadily attended the inquiry meeting are nearly every one with hope. They will soon leave for the church and the inquiry meeting will be deserted. Must the revival stop here?' An appeal followed, urging the people to turn their attention back from matters of minor importance to the salvation of the soul. Reformers had not, at that day, so undermined confidence in preachers, but that we could be believed and obeyed when we spoke the will of God. Right there among the trees, the pious obeyed and turned their hearts to God, and James Mead and Chester Wells, men about forty years of age, were brought under conviction that very day. There being no more discussion, the revival went on as before. A sermon one month later has the following paragraph, 'four weeks ago this day, many things seemed to tell me that the last drops of the shower of grace were falling. So far as I could see, men were fast returning to the world. But again the inquiry meeting was filled and sinners have continued to fall before the power of God. Now suppose that Sabbath had been the end of the revival, what an amount of good would have been lost! Where would have been the souls that have since been born again?" The people being less wise than in 1828, these things and all I could say did not turn back the current in the community. It is much easier to put in obstacles which will throw the train off the track than to set it back again. It is much easier to throw the apple of discord among a people than to take it away from them. Nothing is more agreeable to Satan and the depraved heart than that which will divert the mind from the great object in the day of revival. While we can offer no excuse for grieving away the spirit, we shall find most of the statistics

of this discourse will reveal the goodness of God in granting us a year of the right hand of the Most High. No previous revival was so universal in town, but two others extended more to all parts of the congregation and brought twice as many into the church.

This is the twenty-fifth time, I have collected these annual statistics from a great variety of persons; and strange as it may seem, I can think of but six persons who have refused me their aid. One year ago, two refused to give the amount of their liquor sales, and the questions sent to the College Faculty for the number of students in 1850 and the number of professors of religion, were not answered. The numbers at their boarding house have now been obtained; but the questions sent to the clerk of their church for the number of the Sabbath school and church in the township, owing to the opposition of members, were not answered. I will not censure the whole for what may be the fault of a part; nor allow myself to think that these long tried College professors, or the majority of their church, would not do such a favor. I wish to reprove those who have caused these failures without hurting the feelings of a single one of the more generous. Not merely to get favors next year; for, becoming tired of this laborious gathering of facts, I may never repeat it. And not for the loss to this sermon, for, had you generously furnished your part, courtesy would have excluded a part of its matter. But, I hate to feel that you or any body will deny so small a favor. You should furnish the numbers,

1. Because, influential men in your College and church have expressed themselves in favor of the moral tendency of these statistics; and once a proposition was made to join me in them, which I did not refuse in case you would furnish half of the materials.

2. Because, you would remove the apprehension that close communion, when carried out, will be a complete papal nonintercourse between you and other sects.

3. Because, my printed sermons will show that no invidious use is made of your numbers. Your Sabbath schools and church are not reported separate from others, but added to the whole number of scholars and members in the township.

4. Because, it is easy for you to furnish them.

5. Because, you, like us, often want favors. Only one being in the universe is above dependence, and He is not above doing favors. My hearers paid to your old meeting house, $309; to the new, $228; and to your College, $531. At least $1,068. (Do you ever pay back any thing?) The sum to the College was regarded as important, if not essential to its coming to this place. Is it too much, to let them

annually hear what proportion of the students are professors of religion? Whenever you make improvements, with what face can you send your solicitors among a people for whom you will not do as much as this? For a quarter of a century, I have enjoyed a very happy intercourse with ten or twelve ministers, who successively have occupied your pulpit. Knowing that I was posted up on facts and history, they have often asked for things in my possession—(not half so often as I wished.) My studies have been interrupted a hundred times to furnish from my library, or brain, aid to the pursuits of the students. I make no righteousness of these things. Any decent man would do as much, I shall continue them, whether you give numbers or not. Indeed, as I grow older, I hope to grow more accommodating. Three weeks of exhausting labor once prepared a new year's sermon, from which I furnished a Baptist with the leading statistics. I was told he made them turn the vote which brought the College to Granville—a great advantage to you. If those statistics were never exhibited in the body that located the College, the mere fact that they were furnished at request, should make you ready to furnish the numbers I ask.

THE MATERNAL ASSOCIATION

Has failed in two monthly meetings.

THE BIBLE

Is possessed by every family in the township. The lectures have been on the last eleven chapters of Exodus.

SABBATH SCHOOLS,

In the Methodist, Welch Methodist, Welch Baptist, Welch Presbyterian, Episcopalian and our Church, (without reckoning the Baptist school,) number 438; 168 between the ages of 6 and 21 attend no Sabbath school. Our Sabbath school has 140 scholars marked *punctual*, contained in 12 classes of males and sixteen of females embracing 237 scholars. Adding 35 in the infant school, our whole number is 272. Every lesson has been committed to memory by 132—69 more than in 1851.

Moses Goodrich,	Warner Devenney,	Henry Little Everett,
Warren Rose,	Albert Everett,	Edwin Wright,
Martin Luther Root,	Thomas Henry Mead,	Anson Ackley,
Elam Parker,	John Goodrich, (till he	Lucy Helen Wright,
Albert Little Bancroft,	died,)	George Thomas Jones,
Isaac Davis,	Luther Rose,	Leonard Bushnell,
Francis M. Philbrook,	Asa James Moore,	William Wright,
Geo. Bradford Whiting,	Edgar Wright,	Lester Clemens,
Samuel Dilley,	Smith Moore,	Francis E. Wright,
Daniel Rose,	Cyrus Williams,	Edward Wright,
William Rose,	George Little,	Frederick Woodruff,
Alfred M. Nicoll,	Wm. Thompson Little,	Mark Hillyer,

Mary Abbott,
Martha Sarah Bancroft,
Emily Devenney,
Laura L. Goodrich,
Ann Matilda Griffith,
Jane Amelia Griffith,
Sarah Linn,
Caroline Parry,
Sarah Frances Parry,
Samantha Wright,
Hannah Goodrich,
Amelia Bancroft,
Julia Linn,
Mary Melissa Bancroft,
Lydia Carrel,
Malvina Hillyer,
Mary Anna Walker,
Angeline Walker,
Philena Rose,
Harriet Twining,
Selma Rose,
Orlinda Moore,
Mary Fuller,
Emeline Hillyer,
Susan Mower,
Harriet Abbott,
Lucy Emeline Griffin,
Samantha E. Bailey,
Mary L. Whiting,
Ann Eliza Robertson,
Ruhamah Barrett,
Ellen Devenney,
Julia Abigail Bancroft,
Lucy Little.
Melancthon R. Wright,
Mrs. Silence Stark,
Mrs. Nancy Wood,
Mary Eliza Merriman,
Emma Rose,
Margaret Jane Rodgers,
Lavina L. Worly,
Olive Stark,
Harriet Maria Wood,
Mary Jane Bailey,
Mrs. Marion B. Griffith,
Elizabeth Griffith,
Eunice Little,
Mrs. Minerva Carter,
Jane Fuller,
Harriet Statira Cluff,
Lucilla Linn,
Matilda Rose,
Catharine McBride,
Sarah Ann Wright,
Agnes Eliza Howe,
Anna Baker,
Helen Abbott,
Martha Hobert,
Austa Lavina Foote,
Maria Jane Mower,
Hannah Davis,
Anna R. Davis,
Clarissa Rose,
Lucy W. Bancroft,
Phebe R. Moore,
Harriet Prouty,
Ellen Belinda Carrel,
Rebecca Carmichael,
Laura Carmichael,
Harriet I. Whiting,
Lydia Baker,
Clarissa E. Bailey,
Emeline Rose,
Lucetta Carmichael,
Sarah Carmichael,
Caroline Linnell,
Jane Hannah Mead,
Lois Pratt,
Louisa Pratt,
Deborah Fuller,
Martin Loy Barrett,
Julia Ann Hillyer,
Angeline Robinson,
Laurinda Woodward,
Malvina Graves,
George Wright,
Eve Williams,
Ann Morgan,
Mrs. Deborah Fuller,
Mrs. Chloe Rose,
Mrs. Lucy Graves,
Mrs. Lydia Baker,
Mrs. Hannah Bancroft,
Mrs. Laura Linnell,
Ellen Caldwell,
Mrs. Mary Nicoll,
Martha Baker.

One class of ten good girls was perfect, or they had perfect mothers. Every one was punctual every Sabbath and learned every lesson. Eight of the infant school failed no Sabbath to say a verse.

Caroline Stevens,
Henry M. Wright,
Alva A. Walker,
William Bancroft,
Emma Griffith,
Theodore Wright,
Edward P. Linnell,
Amanda O. Wright,

The school has spent the year on the catechism illustrated by Baker's questions. The 107 answers have been repeated at once without missing more than two words by Mary Melissa Bancroft, Sarah Bancroft, Hannah Goodrich, Laura Lavina Goodrich and Lucy Little.

TWENTY-FIVE SCHOOL TEACHERS,

All but four, professors of religion, are within a mile of this place instructing 572 scholars, 22 more than last year. At the commencement of the fall term, Mr. R. A. Sawyer succeeded Mr. E. C. Scudder in the male Academy, which has had during the term 58 different scholars, of whom 10 are professors of religion. The Episcopal Seminary has had the past year 169 different scholars, of whom 30 obtained hopes in the revival. The female Academy has had 189 different scholars, of whom 36 obtained hopes and 46 are professors of religion. The College, three Academies,

town district, south east district, Lancaster, upper Loudon, north street and Welch Hill, had prayers, last winter, last summer and this winter, Centreville, last winter and last summer; Columbus, last winter and this winter; Berg, last winter, and lower Loudon was prayerless through the year. The township furnished seventy-eight or more teachers, of whom 55 prayed in school. This congregation furnished 63 teachers, of whom 46 prayed in school.

THE PERIODICALS

Taken by the township are 643; political, 142; religious, read by 292 families, 371; religious read by our connexion, 259.

Day Springs,	65	New York Observers,	19
American Messengers,	42	Millerite,	6
Journal of Missions,	37	New York Evangelists,	5
American Missionarys,	25	Ohio Observers,	3
Missionary Heralds,	24	Central Watchmen,	2
Moral Reform,	22	Oberlin Evangelists,	2
Anti-Slavery,	21	Universalist,	2
Maternal,	20		

TEMPERANCE

Lost ground for four years previous to the last part of 1851, in which we consumed 3,360 gallons of spirits, 41 of wine and 2,755 of beer. In 1851 the spirits were 1,406 gallons; 1,924 less than in 1850. The wine is 3 gallons more and the beer and ale 1,838 less. Intemperance would be nearly banished did the law provide something better than a pecuniary penalty which cannot hurt the most of those who make drunkards. The Granville division of the sons of temperance has died a natural death. The lower tavern has fallen into hands who have stopped the sale of spirits. Mr. Granger, the proprietor and keeper of the Hotel, though his license was not out for months, stopped the sale of all that intoxicates on the 3d of March. In the vote on the Constitution, the township gave 283 votes for License, No; and 21 for License, Yes.

THE SABBATH

Is not openly violated by 1,327 adults, 89 more than a year ago. Still some love to show their Sabbath breaking by sitting about in public places, or collecting dens of kindred spirits in private rooms.

PASTORAL VISITATION

Makes it my duty to visit all the families that regularly visit me on the Sabbath. I have visited 176 families.

FAMILY WORSHIP

Is sustained in the township by 231 of the 408 families; 53

more than last January. Of this 231, 112 worship in this house, 15 more than last new year. The town has 171 families—101 praying families, 32 more than last new year. Our church have in town 43 praying families, 11 more than last January.

SOCIAL WORSHIP

Is sustained in seven meetings. The monthly concert, Sabbath and Wednesday conference, Centreville prayer-meeting, maternal association, town and academy female prayer meetings. The hope meeting and convert's male and female prayer meetings were held once a week through the three spring months.

SACRED MUSIC

Has been taught 24 evenings to adults and 24 Saturday afternoons to 125 children, of whom all but two learned to sing. Fifty singers punctually sit in the choir, who, with three or four exceptions, are now in the church. In the revival, they often numbered sixty and the style of their music rising with their religious emotions, often overpowered such as have ears for sweet sounds.

PUBLIC WORSHIP

Is attended by 1,345 adults—101 more than before the revival. I have failed to fill no appointment from ill health for 15 years and for as long, I am not aware that the pulpit has been vacant a Sabbath. In 1850, I preached twenty-four sermons on the attributes of God, and in 1851, sixteen, on other parts of the divine character.

No 44. General Proof of the Trinity,
45. Humanity of Christ,
46. Christ superior to man,
47. His Supreme Divinity proved by Divine Names,
48. ——By his Attributes and Works,
49. ——By the Worship paid to him,
50. ——By the Character of his Friends and Foes,
No. 51. Objections to the Divinity of Christ,
52. The Holy Ghost,
53. Predestination. Introduction,
54. Explanation,
55. Objections,
56. Difficulties in rejecting it,
57. Proved from Reason,
58. Proved from Facts,
59. Proved from Scripture.

THE CHURCH

Contained in the seven leading sects, cannot be numbered, as we have not the Baptist numbers. The whole number of professors of religion in the township is 722 and there are 47 apostates; leaving 797 impenitent adults, of whom 101 were baptised in infancy. Our church numbers

Unconverted adult children in the township,	78	Our youngest, Lucy W. Bancroft	15
Infant Baptisms,	22	Males,	126
Adult Baptisms,	12	Females,	246
Our oldest member is Elias Gilman, aged	87	Within the township,	317
		Without the township,	55
		Youth in the Church,	91

Male youth, 18	The number, last January, was 316
Members not worshiping with us, 24	The gain, exceeding the loss 56,
Loss, by dismission 8; by death 4; 12	it is now 372
Gain, by letter 12; by profession 56; 68	

Most of the 24, who have not worshipped with us once a month, are infirm, or living without the limits of any sister church.

Mindwell Graves,	Rachel Gilman,	Henry C. Mead,
Polly Lampson,	Mary Pittsford,	Lucetta Derby,
Cinderilla Case,	Samantha Clark,	Almene Conklin,
Ashley A. Bancroft,	Anna Pratt,	William R. Dodge,
Samuel W. Rose,	Ann Jones,	Susan Little,
Polly Wells,	Fanny Wright,	Emma K. Little,
Mary Ann C. Johnston,	Ezra Holcomb,	Mary Dibble,
Erixena Phelps,	Phebe Bancroft,	Mary J. Johnson.

The eight, dismissed to other churches, are

Sarah G Tucker,	Mary Dodge,	Mary Jane Bollinger,
Statira Andrews,	Emma Brockway,	Joseph S. Thrall.
Emily Palmer,	Mercy Fassett,	

Omitting one with a returned letter, the received by certificate will be 11,

Harriet B. Clemons,	Fidelia Follett,	Hannah Clark,
Charles W. Gunn,	Austin Follett,	Strong Clark,
Elizabeth Gunn,	Sally Follett,	J. G. Irwin,
John F. Follett,	Jane Hopkins,	

There were many promising converts under 15 years of age. Fourteen of the 56 received are males; ten are 15 years of age; seven 16; seven 17; five 18; seven 19; three 20; four 21; two 22; two 23; two 25; one 29; one 31; one 32; one 35; one 40; one 48 and one 49.

Abraham Walker,	Maria F. Mower,	Ellen B. Carrel,
Ebenezer Partridge,	Jane J. Wells,	Caroline E. Linnell,
Henry Clay Page,	Laurinda Woodward,	Lovina King,
Griffith Griffith,	Martha Hobart,	Orlene F. Wells,
Henry K. W. Barrett,	Margaret J. Rodgers,	Mary L. Babb,
Francis M. Carter,	Elizabeth J. Little,	Mahala Skinner,
William A. Hutson,	Elizabeth Prouty,	Ann R. Davis,
Walter L. Clemons,	Olive Prouty,	Mary Evans,
Rollin A. Sawyer,	Sarah Wright,	Mary Ann Davis,
George T. Jones,	Lucilla Linn,	Phebe R. Moore,
Martin L. Barrett,	Matilda Rose,	Amanda A. Clark,
Lorenzo E. Skinner,	Matilda W. Whiting,	Mary B. Fosdic,
William Vandervoort,	Anna Baker,	Lucy W. Bancroft,
Mary Partridge,	Sarah M. Wilson,	Agnes E. Howe,
Harriet M. Wood,	Ann Daniels,	Florilla King,
Mary W. Atkinson,	Julia Ann Gillyer,	Rebecca Carmichael,
Josephine Barrett,	Louisa V. Philbrook.	Clark Fuller, jr.,
Eunice P. Thrall,	Mary E. Merriman,	Estella S. Bancroft,
Helen Abbott,	Elizabeth A. Bancroft,	

This church has seen four good days. In one day of 1828, 46 were received to the church; in one of 1832, 67; in one of 1837, 74; and in one of 1851, 50. The last was Thursday the fourth of September, at the time of the meeting of Presbytery. There was a full attendance of members

and the exercises of the first two days were interesting. On Wednesday evening, was the concert closing the children's singing school. The seats of the choir were occupied by 125 of them and the rest of the house above and below was so full that many stood around the windows on the outside. By the time they had sung fifteen or twenty pieces, the audience were highly excited, if not electrified. Rev. H. Little and Rev. A. Duncan put forth their best efforts at animated address, to sustain the emotion which had been raised. The audience retired delighted and enraptured with what the voices of children are able to accomplish. Thursday morning, our streets were filling with strangers and the forenoon exercises deepened interest and increased solemnity. By one o'clock, the lower part of the house was filled with communicants and the gallery with spectators. After singing "Ye men and angels! witness, now," I read Dr. Cooley's letter which produced a thrilling effect. His having organized this church out of his own; his allusion to touching incidents in our history; his expressions of continued interest in his western children; his salutations to the church, the Presbytery and the young converts, and especially his promise to hold a sympathizing meeting the same afternoon, were so apostolical, so appropriate and so meltingly affectionate that few hearts could remain unmoved. Though we cannot now enter into the spirit of that day, the letter is worth a second reading.

"EAST GRANVILLE, Aug. 25, 1851.

My dear friend and brother:—I return you my sincere thanks for the invitation you have given me to be present with you on the first Thursday in September next. I can think of no occasion, on this side of the heavenly rest, in which I should take a more deep and delightful interest, than to see the company of young converts in your congregation come out from the world and subscribe with their hands unto the Lord. "Who are these that fly as clouds and doves to their windows?" With some hopes that I might be with you, I prepared a sermon for the occasion, but the feeble health of my dear wife seems to be an indication of Providence, that I cannot be with you. May the Lord be with you. From the day in which we organized the church of which you are Pastor, and from the painful day, when the pilgrims bade us farewell, amidst the prayers and tears and benedictions of parents and friends, we have watched the divine dealings with you with mingled emotions of anxiety, gratitude and joy. The company, with one of our most active deacons at their head, comprised a part of our church who were distinguished for intelligence and spirituality, the best portion of our choir of singers, and not a few of our industrious and virtuous citizens. From year to year, we have dismissed and added numbers to your communion. It is grateful to add that these losses, though painful, have been in some measure repaired, by the heavenly refreshings which we have enjoyed. It is equally grateful to add also, that our loss has been the blessed means of erecting the standard of the cross in the centre of your State, and of extending the borders of Zion. The pilgrims began right. Said Judge Rose in a letter, "the first Sabbath after our arrival, it was notified that we should hold a meeting in the woods, where there were not a dozen trees cut down, and to my astonishment there assembled 93 precious souls." It was stated to me, at the time of my visit with you some seventeen years ago, that worship on the Sabbath had never been intermitted in a single instance. It has given us

great consolation to hear that you have not been passed by in the precious and refreshing visitations of the Holy Spirit. The wonders of Divine grace which were displayed among you at the commencement of the year, have led us to exclaim "what hath God wrought?" You speak of baptism of infants as one portion of your services Thursday. I have seen the special blessing of God upon this divine ordinance. I can speak of a *whole family of nine children in heaven.* I baptised them in infancy. They passed off, one after another, in early life, leaving consoling evidence, that to die was gain. Other evidence in point, my ministry of 56 years has furnished, in abundance, of the covenant faithfulness of the Almighty. And if this should be my last opportunity, dear brother, of addressing you; permit me to charge you most earnestly to exhort believing parents to bring their children early to baptism. Present my affectionate and christian salutation to the church, and to the company of young converts in your congregation, and accept the same for yourself and for the brethren in the ministry who may be present with you. "The Lord bless you and keep you." Though absent, I shall be present with you in spirit, I shall call a meeting of our church to be attended on Thursday afternoon, September, 4th, and may our supplications and penitential confessions meet at the same throne of grace through the atoning blood of the Redeemer. And may we all meet at last,

"Where congregations ne'er break up,
And Sabbaths have no end."

I remain your brother in the bonds of the Gospel,

REV. JACOB LITTLE. TIMOTHY M. COOLEY."

This was a happy introduction to an occasion of high and solemn interest. The candidates now came into the broad aisle, filling it from the communion table to the front door. Though they had read and asserted their belief in the articles of faith before propounding, they were now read and explained. The 13 baptized were shown what they expressed by receiving the rite, and the rest, how they owned their baptism in now professing their faith in Christ. All were then shown what they promised God and the church in adopting the covenant. The church, by standing, spoke the receiving clause, and seats were found for the new members among the communicants. An address was made to the parents of ten children who were dedicated to God by baptism. The oldest member of Presbytery, with utterance indistinct from emotion, offered the next prayer. As brethren proceeded to the communion service, the voice often trembled and paused from deep feeling. When the closing doxology was sung, the additional strength of strangers, Presbytery and new members reminded us of the grand chorus which will be sung "unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

The revival not only added members to the church from without, but from within. Some members are different from what they were before. Much bitterness has passed away, and there is more harmony than has existed since 1835. Granville felt the propriety of Thanksgiving day and at the suggestion of the Episcopal clergyman, the Intelligencer published the agreement of citizens to close their shops and the day has never before been so universally observed.

CONTRIBUTIONS.

Oberlin College,	$ 5
A meeting house in Indiana,	16
Colonization Society,	25
Christian Union Society,	40
American Education Society,	44
Bethel Society,	52
American Tract Society,	59
American Missionary Society,	65
American Sunday School Union,	84
Female Academy, (Legacy of Mrs. Cook,)	150
American Home Missjonary Society,	163
Am. Board of Missions. J. S. Thrall, Rev. A. A. Sturges, his wife and	190
Total,	$898
Female Academy owed last January,	2,925
Reduced in 1851,	175
Debt still remaining,	2,750
American Board, the last five years,	1,088
American Missionary Society, the last five years,	319
Both of them, the last five years,	1,407
Am. Board the five years previous to '42	1,773
Thus missions have lost by division,	366
We gave to foreign missions, in '40,	400
We gave to foreign missions, in '50,	237
Benevolence has lost by division,	163

And all that we are now more able to give than we were ten years ago.

THE VICES,

In spite of the revival, still retain 30 drinking families, 177 prayerless families and 191 that read no religious paper. We have consumed 1,406 gallons of spirits, and have 168 children without the Sabbath school; 188 Sabbath breakers; 111 drinkers; 170 neglecters of public worship; 133 swearers; 41 card players; 55 dancers and 324 consumers of tobacco. The consumption of spirits has diminished 1,954 gallons; drinking families, 22; prayerless families, 66; families reading no religious paper, 55. The devotees of the vices, generally, have diminished the past year. At the close of the revival, with one exception, the owners of our six stores, the keepers of the post and telegraph offices, the magistrates and town council were supposed to be christians, and there was not a rich man in town, nor a dozen worth a thousand dollars, who were without hope of having passed from death to life. Public sentiment was never so ready to sustain the authorities in suppressing every vice and disorder. For years our place has been disgraced by the nocturna disturbances of a few trifling young persons. The fining of three and sending four to jail has given the town a degree of order which it has not experienced for a quarter of a century.

As we retire from the house of God, let our hearts be filled with gratitude that we have been spared another year, and that it has been a "year of the right hand of the Most High." Omniscience has examined our lives infinitely more correctly and minutely, and seeing all our sins, demands immediate repentance and reformation.

TWENTY-FIFTH NEW YEAR'S SERMON.

AFTERNOON.

PSALM LXXVII, 10.

I will remember the years of the right hand of the Most High.

It was assumed in the former part of the day, that a year of revival was a "year of the right hand of the Most High." A large portion of the forenoon exercise was an account of the revival of 1851. Besides practically noticing the facts detailed in the forenoon, it is my custom to discuss at length some point involved in the history of the past year. It was the "Free Church" in the 1850 sermon. The reasons why New School men should not make another division in the family of Christ, are growing stronger and stronger, as slave-holding members are diminishing and anti-slavery action is becoming more decisive. Many more New School judicatories are behind the times on temperance than on anti-slavery. If anti-slavery should lead some from the church; temperance should others, and the rest of the christian graces should lead off others till there is not a man in the church this side of perfection. The reasons of that sermon should have still more weight with Congregationalists who sustain only neighborhood relations to the Presbyterian church. Our religion does not require us to move away, or refuse all neighborly intercourse, because some things in their families are not as they should be. The argument last January was against indolent postures of prayer. Neither fashion, custom, nor time, can make it right, respectful, or reverential, for persons in health to address the Majesty of heaven sitting in their seats, or lying in their beds. As the church is the highest institution, and prayer the highest duty, it is not strange that Satan should wish to put out these two eyes of religion, by thrusting division into one and drowsiness into the other. The subject claiming a place in this discourse and involved in the history of 1851, is, the time which should elapse between conversion and profession. Some sects do not pretend to wait till men are born again, before they receive them to the communion. They, who believe regeneration to be a prerequisite, differ widely as to the time necessary to gain evidence of it. While such are the ever varying circumstances of society and the subjects

of grace, that no universal rule can be fixed, yet there can be some general principle of action. Before leaving New England, my opinion was made up against hasty admissions, which was strengthened by seeing what western churches suffer by the practice. The first convert after my arrival in 1827, was a daughter of Captain Chester. He wished to have her received immediately into the church. I felt compelled to give him my reasons for delay. When converts began to multiply in 1828, I felt it my duty to take a public stand. At the close of public worship one Sabbath, I gave reasons why none ought to be examined till the third, nor received till the fourth month after conversion. Some were shocked, and some trembled for consequences; but such was the weakness of our cause and the good state of feeling, that none opposed. During nine revivals in 24 years, we have in no case proceeded faster than the above named period, and lately not so fast. In 1840, the subjects were converted in January and received in April, In 1843, they were converted in April and received in September. In '47 they were converted in the spring and received in October. In 1851 they were converted before the 13th of March and received in September. The majority now believe that we receive fast enough, and this belief is especially strong when we have cases of discipline. But when a proselyting spirit seizes the fruits of a revival, some think that we are not only innocent of the common failing, but are on the opposite extreme. There might be such an extreme, and we should not be too slow because others are too fast. Did the interests of religion permit, it would be much easier, and our accessions would be much larger, to admit as fast as men begin to hope, rather than to wait, watch over and instruct them three or six months. Published accounts of revivals are often as follows: "We had a protracted meeting, during which, at the close, or the Sabbath after, we received 20, or 50, to the church." Is this the way to build the church with such materials as the exigencies of the times demand? As it comes up every revival, I will notice the arguments in favor and against hasty admissions. It is argued in favor,

I. *We may be deceived if we do wait.*

An artful man can deceive us at the end of three, or six months. This argument is based on the ground that we have nothing to fear but designed deception. Our great danger arises from the self deceived. We do not pretend that any such period as six months will detect every false hope. But facts show that it is time enough to reveal not a few stony ground hearers. While it is possible to wait too long, and while no waiting will make a perfect church; it is vastly important to keep out the ungodly whose character

will be developed in a few months. One bad man *in* the church does more harm than five infidels *out* of it.

II. *Immediate admission is best for converts.*

The vulgar stereotype of this is, "you throw them into the snow bank, and if they do not freeze, you take them back again." This means that we deprive them of the attention and instruction necessary to their spiritual growth, and they get into darkness, give up their hopes, and never unite with the church. Till there is time to gain credible evidence of piety, they had better be in the nursery than in the church. In every revival, the converts have their hope inquiry meeting, male and female prayer meetings and lectures adapted to those entering the narrow path. It is as valuable for them to remain awhile in the nursery as for young trees, and in no period of their lives are they better prepared for instruction, or receive more of it. The story of throwing into the snow is false. We often err by too soon putting children into the place of men. It does converts no harm to see more of their hearts, and learn what is implied in a profession of religion; and if they wander and never wish to join the church, the presumption is, that they are not genuine converts. A zealot for hasty admissions, says: "If they have religion, why not baptize them?" This begs the question, by taking it for granted that they *have* religion, which is the very thing we wish to learn by waiting. In the day of excitement, two sorts of persons should be guarded against, as the poorest judges of piety and the time of admission. One of these classes, is at such a time all zeal, but will soon be out of the social meeting and take little interest in religion, till the next revival. The other, is a stronger partisan for sect than for the kingdom of heaven. I have been told of a minister in Indiana who regarded all personal friends and all who would join his church as christians of course.

III. *Other sects will get the converts.*

This is the argument to weigh with the multitude. Nothing is more disgraceful to christians, or sacrilegious to revivals, than the quarrel which often arises from hurrying people to the class paper, the water, confirmation or session. The sect which can out-run, or out-manage, in this profanation is regarded as the most successful. In this way, thousands, if not hundreds of thousands, have been rushed into the visible church, as destitute of grace as of all suitable instruction. Men are mistaken in the value of that thoughtless, forward and bold class of materials, who are willing to go hastily into this sacred relation. A sound writer says: "The persons who are drawn away into other sects, during the interval between the supposed conversion and the proper time for admission, are those who would be of little value

in the church; and then it is better to lose one desirable member of the flock, than to gather in two wolves in sheep's clothing. The church, that exercises a wise caution and receives none to its fellowship till after a reasonable opportunity for the candidate to show the permanency of his change, may increase its numbers less in a given revival; but will in a course of years gather more of permanent strength." Three denominations had a revival. The one, which struck first, reaped more than half the fruits; and the one, that struck next, received two thirds of the remainder; and, what may seem a riddle, the third got the most. The above named writer thus speaks of receiving multitudes in the day of excitement. "A church, that has its front door so thronged, must have a back door, well opened." Instead of this, our church knows no back door, drop practice, or waste gate, to slily pass out unworthy members. The constitution of our church knows no way but to publicly receive and publicly expel. While others anticipate us and compel us to receive what they cannot get, or will not take; I can hardly in 24 years, think of a valuable member whom we have lost by waiting three or six months. On the 14th of March, 103 were at the hope meeting. The appliances, sometimes used, might have brought them all into the church. Who believes that it would have been as valuable an acquisition as what the church will get from that very number? So far as our practice creates public opinion, causing other sects to receive with less haste, we have an advantage. We believe our principles will bear examination so well that the more time converts take to read and think, the more the interest of our denomination will be advanced. But I am told abroad, "you there in Granville are so strong that you can wait and then get your part." How strong were we in 1827, when $200 could not be raised for a half year's salary. How strong were we in 1828, when the fourth of July ball broke my windows? We have six churches in this small place; and the Baptists have their college and always several resident clergymen, which shows that we have materials enough for competition.

IV. *Apostolic practice.*

This is a formidable argument; for the Eunuch, the Jailer and 3000 appear to have been received the day of their conversion. The advocates of hasty admissions do not pretend to do this; so they should not plead apostolic practice. This argument supposes that circumstances do not alter cases, and that we must lay aside our common sense, and do what holy men have done, whether we are in their position or not. One holy man uttered a prophecy; another called fire from heaven, and a third struck a sorcerer with blindness. These and thousands of the acts of inspired men should not

be imitated by those who are neither such men, nor in such circumstances. Our circumstances differ from those of the apostles in several things.

1. *The Apostles were inspired.*

The first converts heard the preaching of Christ and the apostles, who bound on earth what was bound, or approved in heaven. They sowed good seed, and men had not yet slept to give the enemy time to sow tares. The effect follows the cause, the end, the means, and the genuineness of revivals, the character of the preaching. Were all preachers inspired, there would be so few false hopes as to lessen the evils of hasty admissions. Some revivals are promoted by such preaching and measures, that almost every hope is sound. Others have half good hopes, and others are mere excitements, producing no good hopes at all. This led me last winter to read accounts of labors instrumental in producing the purest reformations. Apostolic preaching resulted in genuine revivals, with so few false hopes, that baptism could be safely administered without delay. Inspiration showed that the work on the day of Pentecost was the work of the Lord. Instead of this, we must wait for time to show whether the work is of God, or of man. Could we know that it was purely of God, we should not fear to baptize "the same hour." While inspiration did not detect every unworthy candidate, it showed Ananias, Sapphira and others, and was of great assistance in discerning character.

2. *Christian graces could not easily be counterfeited.*

When the banking system commenced, no one was afraid of a bill; but now business men must keep detecters. At the pentecost and in the houses of the jailer, Cornelius and Judas of Damascus, no one knew how to counterfeit the new religion. Things are now vastly different. We have heard the language of Canaan from our infancy, and know how a christian should feel, and what are his evidences of piety. Every virtue and every christian grace can be so counterfeited as for a time to escape detection. We not only deceive others, but in the day of excitement, deceive ourselves, and think we have that, which time will show, we have not.

3. *At first, there was but one denomination.*

The term, *Lord Jesus,* meant but one thing, and believing meant but one thing. A man was a christian, or an opposer; and his belief could be stated in a single sentence. There were not a hundred sects and a thousand errors blended artfully with the truth. Men show their love of darkness, by placing before each other, almost every thing, which imagination can invent, in the shape of religion. One object of the church is to sustain and transmit the truth. When the world is rent into so many religious factions, can converts from all classes, at once know what they believe, or to what they subscribe in joining a particular church? Young and ignorant persons, rushed into the church, know as little what the are to meet and what is expected of them, as the horse rushed into battle. Not being prepared for such an elevation, many of them cultivate pride, scorn discipline and make infinite trouble. Instead of merely avowing a belief in Christ, it is necessary, among various opinions, to find a creed we can honestly adopt, a connexion where we can have a religious home and the place where we would prefer to bring up our children. When some sects have no creed, others none, which they show their candidates, and everything is controverted, a reasonable time must be allowed those who understandingly own their faith in Christ.

4. *At first, Christianity had no reputation.*

None had gone forward to see the stand, the church was to take in the world. There had lived no christian Emperors, nor Popes, nor Protestant nations. Now christianity has stood 2000 years and we know it *will* stand. Where religion is popular, its titles are as much loved as those of wealth and office. Where there has been a succession of revivals and the leading men of the community are professors of religion, it is a matter of ambition and reputation to join the church. Granville is emphatically such a place. Most of the influential men are in the church instead of the plebeans. If our place has any of the aristocracy, or nobility, they are in our churches. How different from this was everything in the

days of Peter and John. Their leader, having been laughed to scorn and put to a disgraceful death, a few fishermen stood up for the cause, while the fashionable and the great stood with the opposition. It was so disgraceful to own that Jesus was the Christ, that very few would join the church who were not real christians. When owning Christ was confiscation and death, as good evidence of piety could be gained in three minutes, as we can now gain in three months. Let such dangers now await baptism as when Saul went to Damascus and there will be no danger of hasty admissions. Let it be a condition of church membership, that all gains shall be given to missions and this small sacrifice will remove the danger of receiving too fast.

5. *Opportunities for baptism were uncertain.*

On the day of pentecost, the converts belonged to different nations. They returned to countries where, were neither preachers nor churches. They must now be baptized, or not at all. Fifty days before, Jesus had been crucified and his followers dispersed. Another day might have scattered the apostles. The Eunuch was baptized on his way home to Ethiopia, where he would have found no one to administer the rite. Paul baptized the jailer in the night, when there was reason to fear that he would be killed as soon as he went out of the house. See how his preaching tours were always surrounded with danger! How different was his position from ours, who can safely baptize at any time! These five particulars, and various others, show that their circumstances were so different from ours, that it would be folly in us to imitate them in hasty admissions. During a tribe with cycle, was greater evidence then than six months will give now.

Having thus [illegible] considered the arguments in favor of hasty admissions, we now adduce some against it.

I. *The Word of God.*

I have been asked, What right have you to keep people from the communion? Who made you a judge? If God has given the church any power, it is the keeping of its own door. Our 16th article declares that "none but visible believers have right of admission" to the church. The passages sustaining this, will show that they should have piety, a correct belief and a degree of intelligence. If the Bible requires these things, it requires time to obtain evidence of them. If it takes a man his life time to arrive at his own full assurance of hope, can he at once judge of his neighbor's heart? The Bible makes it plain, that things should be done "with the understanding also," "decently and in order." The scriptures are violated when young and ignorant persons are hurried into the church without knowing the definition of Baptism, or the Lord's Supper, or having thought of the covenant and faith they subscribe. The Bible requires honesty. Is it honest to hasten persons to commit themselves to they know not what? If Philip had power to baptize the Eunuch, when he "believed with all his heart," he had power to take time to gain evidence of such belief. The Apostle says, "ye are God's building—I have laid the foundation and another buildeth thereon. Let every man take heed how he buildeth thereupon." He says, they, who receive to the church, will be judged according to the materials they put in, whether gold, silver, wood, hay, or stubble. The command to "take heed," is an order

to take time to select the best materials. No divine command is contrary to common sense. If ministers are commanded to put in good materials, they are commanded to take time to do it. All scriptures, which direct the church, "to come out; be separate;" "unspotted from the world;" "hold fast the form of sound words;" "count the cost;" and "know them by their fruits," prove that persons should not be received hastily to the church.

II. *Joining the Church is a most solemn duty.*

If a mortal should ever proceed with due deliberation, it is when he takes upon himself the vows of God. It would be quite another thing to join a human society, and so it would, if we could take the covenant of God on our lips, to-day, and drop it, or be dropped to-morrow. Instead of this, uniting with the church is a great and permanent affair. No provision is made for retreat; all the armor is for the front, and none but Rome, presumes to absolve men from their oaths to God. Many enter the most thoughtlessly into the church and marriage relations, two covenants from which there is no retreat. Of these, the church covenant is the more permanent. The marriage covenant ends with the death of one of the couple. The church covenant is made with God and his people, and will be binding as long as God and the soul exist. Shall we induce people to adopt this awfully solemn covenant without time to consider well what they do? It is almost, or quite sacrilege, to hurry the uninstructed through sacred rites, which they have had neither time, nor opportunity to comprehend.

III. *Conversions mostly occur in revivals.*

Hearts then, are not moved by the spirit of God only, but by sympathy and various excitements, arising from our nature and the imperfection of the means adopted. Some, destitute of religion, become excited and they imbue others with their false fire. Men should be excited on religion as well as on other things. It gives the hearing ear and riveted attention. But, while emotion is up, is no time to separate between wheat and chaff. If there is any religion, it will remain till the excitement subsides. If you want members who will stand a drouth, wait till a drouth and you can tell who they are. Then, the majority of the self-deceived will stand aloof from the church. Graceless professors, who wish, in the day of coldness, to get out of the fold of Christ, because the rules are too strict for them, by a little more waiting, would have remained on the side of the enclosure where they properly belong. When we receive from the camp-ground and the protracted meeting, can we avoid taking in the "wood, hay and stubble?" In the past revival, we waited longer than usual, because the materials were protracted meeting converts. At that time there was scarcely a

breath of opposition, "not a dog moved his tongue," and religion carried all before it. Had we opened the door, we might have received a large number and some gold, silver and precious stones; but who believes that waiting six months, has not kept back much wood, hay and stubble?

IV. *The continuance of revivals of religion.*

When a good work commences, it usually goes on from day to day, and from week to week, till stopped by God's people. The wicked *cannot* and God *will not* sound a retreat. Strange as it may seem, a revival often stops at baptism or the communion table. At Braddock's defeat, Washington led off the beaten forces, when the Indians might have butchered the army, had not the foolish creatures stopped on the prey. Hundreds of churches have witnessed the commencement of promising revivals. When converts are multiplied, they relax their efforts for more conversions, to rejoice over and secure the spoils. The serious and convicted, taking advantage of the cessation of hostilities, retreat to the world, and the victory, well nigh won, is lost. Hasty receptions, in a revival, excite curiosity and introduce disputes on the mode of baptism and other dividing questions, which put an end to the work. I recollect no revival, but the one of 1828, when the work was delayed by discussion and then went on as before. When like that, it continues a year, the admission of the older converts, rather quickens, than retards. If ever the people of Granville had a fair prospect of a complete victory over Satan, it was last March, and converts continued to appear up to the very time when the public mind was diverted. Shall we ever again be in such an advantageous position? Could the matter of dividing the spoils have been deferred one month, how much it would have been worth to Granville! How much, to precious souls! I do not lay all the blame on the Baptists. One third of our Sabbath School, members of all the Churches, the wicked, the inquirers, serious, half-convicted, and deeply convicted were at the water's edge, and curiosity and anxiety about the direction converts would take, did as much to divert the public mind as discussion. While high excitement cannot be expected to last always, what a treasure it would have been, to have had those 25 golden days not cut short, till they had reached 50! When Harrison was elected, the public mind was as much excited as it is in a revival of religion, for six months. Should we not do as much for religion as politics? A genuine, lasting revival is like a summer on vegetation. Plants not only spring up but they grow, and twigs, trees, and all the forest grow. How dreadful it would be to have frozen blasts bring in winter and terminate summer in June! While all nature would suffer, the young and tender would suffer most, so in a revival, all Christians grow in grace, and its early

termination injures all, but more especially young converts. How sad to have these plants frozen as soon as they come out of the ground! Minds, turned off to discussion, or the world, a few days after conversion, will show the sad effect in their experience for years. I know the person whose conversion, I suppose, was the last of the revival in town.

V. *Unfit candidates are often the most forward.*

The seed on stony ground sprung up "anon," or forthwith. They who are brought along by sympathy, passion and false hopes, are much more confident and bold than those who are moved by the Christian graces. He, who has seen his own heart and been thoroughly convicted, has too great a sense of unworthiness, to rush upon holy rites. In receiving to this church 557, by profession, a number have expressed a wish not to wait our usual time. Could I give you their names, it would be a strong argument in favor of waiting till such religion as theirs, withered away.

VI. *The facts of hasty admission.*

Our Pilgrim fathers saw so many of these in the mother country, that they were called fanatics for their caution in receiving members. They instituted the practice of propounding, to prevent candidates from being immediately received, even after they were examined. Their caution made their churches such specimens of purity as the world has seldom seen. We do not need numbers so much as graces; quantity so much as quality. Our times demand real soldiers of the cross. Hannibal and Alexander did not obtain their victories by numbers, but by the quality of their soldiers. When Christ entered on the conquest of the world, he did not commission an army of missionaries as large as that of Xerxes, but a dozen choice spirits. The reformers in Europe did not accomplish their great work, and plant the tree of liberty in our soil by numbers, but by a few men of the right stamp. Do the largest sects effect the most good? What would become of the objects of general benevolence, if they rested on the denominations that out-number? Sects are unstable and destitute of moral power, in proportion to their rapid admission. In the day of revival, few see the evil of admitting those, who will be wild, proud and graceless; whose business it will be to make trouble. The admission of excitable materials, who cannot govern themselves, is not only destructive to the stability and uniform piety of others, but their own last state is made worse than the first. Great losses by apostasy and discipline arise from hasty admissions. Receiving too fast caused the Unitarian apostasy in New England. A report, on the state of religion in Mass. to the Old School General Assembly in 1843, speaks of those "that adopt the objectionable revival measures and practice hasty admission to the church," and says, "It has been found by actual examination of statistics, that

in those denominations in New England which generally favor the objectionable measures, to wit: the Methodists, Baptists and Free-will Baptists, just about one half of the persons admitted to the church, go out by excommunication and that nowithstanding any laxity of discipline which may exist among them; while the proportion excommunicated from our churches has been but from ten to twelve per cent." But we have facts nearer home. Hasty admissions caused the division of the old Granville Church in the days of President Edwards; and of this church in the days of Mr. Jinks. At a prayer meeting in the Synod of 1828, Dr. Wilson reflected severely on my report and me, for so slowly receiving the converts of that year. His report strongly advocated the measures of the Presbyterian camp-meetings, then in vogue, on the Miami, and that year he admitted, from the camp-ground and other place , 364 by profession, more than three times our number at the beginning of that year, and nearly as many as our number to-day. When the exciting thoughts of 1828 had passed away, as I drew near Cincincinnati, [illegible], "The session, a few Sabbaths ago, suspended [illegible] members." This induced me to call on the Doctor and again talk over our reports to the Synod. He said, of those who were hastily received in 1828, one half have no religion, and one third will now say they have none. He [illegible], "They are hardened and less likely ever to be [illegible] than they would be, to have been kept out of the church." In 1832, the waves of the Miami rolled over the [illegible] and they were hardly friends of revivals who [illegible] be carried away with them. Since that time, the [illegible] and nearly every considerable Church in the Synod of Ohio have been rent asunder. Though we have [illegible] the shock which divided Presbyterans, other questions have [illegible] us times which tried men's souls. For a while it was doubtful who would stand by the ship. Had we practised the hasty reception of our western brethren, we should have received an unsanctified mass of excitable materials, which, as certain as effect follows cause, would have rent us to pieces, and we should have sent out a larger body of separates, than we did in 1756, or 1824. I regret many things which I have done during the quarter of a century of my ministerial life, but none would I more gladly recall than instances where persons have been too hastily admitted. Nothing pleases Satan better than a bad man inside of the Church. Satan is not dead, and we may expect his attacks in coming time from every quarter; but if all is right within, we shall withstand them like a Macedonian Phalanx. As the Lord laid the foundation of this Church in 1805, and has since laid on twelve layers, I warn you, my brethren, and I warn my successors, "Let every man take heed how he buildeth thereupon."

HARTFORD was not mentioned to slander it. This church would have done the same under the same influences. I am not sensible of an unkind feeling toward that church. I wish to show Granville, and to show Licking county, that there is a more excellent way. It is said, "they are led by anti-slavery." How they are mistaken! They knock in the head the very ground principles of liberty, to set the slave free. I ask Hartford, Who for centuries have been the fast friends of Monarchy, in the church, state and cotton field, the believers or the disbelievers of the doctrines you have expunged from the articles of faith? Would those noble spirits, who poured out their blood like water for liberty in Switzerland, Germany, England and America, have blotted out these doctrines? Men are governed by their principles. The settlers of New England believed these doctrines, and the settlers of Virginia disbelieved them. Which people first got rid of slavery? The Pilgrims were hardly free themselves, before they put an end to the Negro slavery brought on them by the mother country. If the foes to the doctrines you struck out, are doing any great things for liberty, it is the first time. We not only have slavery, but slavery screwed down by a fugitive law as wicked as slavery itself. Slavery is cruel enough to make the heart bleed; but will it be removed by exterminating the principles which have given the world what liberty it has?

THE REVIVAL lasted 25 days and made 1851 a "year of the right hand of the Most High." It was not God's fault, but ours, that it stopped so soon. That it has gone, is a fact, and the question now is; What shall we do next? The practice of farmers will give the answer. The wheat is no sooner secured than the plough is going for the next crop. All should begin the preparation for the next revival with the assurance that it will come as soon as we are ready. Those 25 days were invaluable; but "a savor of death unto death," as well as of life unto life. They settled the destiny of many for eternity. There were inquirers whom we never expect to see inquirers again. I wish such of you as were not benefited by the revival, would see if you have not a heart which has been moved for the last time. Those 25 were golden days. O that you had been willing to receive "in this thy day the things which belong unto thy peace, but now they are hid from thine eyes." You will hereafter look back on those days, but I fear not till it will be forever too late.

THE NAMES of the 68 who have joined us the past year, now stand fair on the church records. We hope no one will be handed down to posterity, soiled by discipline, and still more, that they will all stand fair in the records on high.

TEMPERANCE should be sustained by moral suasion and petitions till we are protected from all traffic annoying to morals and religion. Let us have the Maine law.

OUR SCHOOLS raise the standard of education, and annually bring into the place more than $30,000. All parents abroad should be made sure that our own citizens have moral courage enough to suppress all intemperance, and sustain the authorities in putting down every disorder. The ministry suffers unspeakably, because so few of them are well educated, and the same is true of every other profession. Every farmer and every mechanic, who knows enough to see ignorance, feels the want of a better Education. Let us then remove our Academy debt, and hold up the institutions of learning and religion. The man who neglects public worship should be taxed for its support double to his neighbors who pay half by their attendance. So the man who does not educate himself and family, should pay double for such a public blessing as education. When the convenience and comfort of attending public worship have doubled, it is dreadful to think that any should give an irregular attendance. A large portion of the church do not feel their responsibility to attend and aid the social meetings. He who neglects them unconsciously makes common cause with him who speaks against them. And when our property is doubling, how sad to do less for foreign missions. If every $130 withheld, withholds one soul from heaven, here is an awful responsibility. Are here persons increasing in property who give no more than they did ten years ago? How will the sums we give look in eternity? What London street suffered a few years ago, and what we now suffer by the Newark failure, and the fact that we shall soon be beyond our money, should lead us to give while we have an opportunity.

MORTALITY

The township has 125 persons over 60 years of age; one in every 18; 61 over 70; one in 38; 14 over 80; one in 164. Esq. Gilman, aged 87, is the oldest person in the church and township.

Date.	Names.	Disease.	Age.
Jan.	1, Mary Eliza, d'ghter of Widow Bush,	Disease of heart,	6 m.
"	6, Allen Sinnet,	Typhus fever,	53 y.
"	16, Miss Catharine Hughes,	Disease of heart,	25 y.
Feb.	13, Mrs. Chloe Moore,	Inflam'tion lungs,	68 y.
March	17, Mrs. Lucinda Browning,	Canker,	40 y.
April	7, Mrs. Laura W. Martin,	Hemorrhage,	38 y.
"	18, John Dunlap,	Disease of heart,	68 y.
"	21, Mrs. Sally Cain,	Consumption,	46 y.
June	25, Mrs. Nancy Blanchard,	Disease of heart,	79 y.
"	29, Leander, son of Van Browning,	Canker,	7 m.
July	9, Ephraim H. Farmer,	Diarrhea,	28 y.
"	11, Mrs. Nancy Loyd,	Consumption,	37 y.
"	13, Infant son of a transient woman,	Neglect,	1 m.
"	30, Mrs. Ann Tight,	Fits,	66 y.
August	2, Mrs. Lodama Daly,	Dysentery,	37 y.
"	3, John Goodrich,	Dysentery,	10 y.
"	24, Mrs. Susan Coleman,	Cancerous affecti'n,	55 y.
"	24, Lorenzo Baker,	Consumption,	20 y.
"	30, George Simeon, son of Tim'y Smith,	Indigestion,	6 m.
Sept.	12, Rev. Thomas Hughes,	Disease of heart,	66 y.
"	20, John Sampson,	Cancer,	45 y.
"	28, Evan Evans,	Consumption,	38 y.
Oct.	6, Ann Eliza Jane Spilman,	Typhus fever,	11 y.
"	13, Mrs. Mary Toloday,	Hemorrhage,	26 y.
Nov.	4, Infant son of Levi Rose,	Diseased bowels,	2 w.
"	7, Ida Ann, daugh. of Calvin Dibble,	Diarrhea,	14 m.
"	27, Alanson Hewitt,	Liver Complaint,	25 y.
Dec.	30, Sarah Beers,	Erysipelas,	17 y.

In January, died 3; Feb. 1; March 1; April 3; June 2; July 4; Aug. 5; Sept. 3; Oct. 2; Nov. 3; Dec. 1—20 adults and 8 children; in all 28. In 1850 the deaths were but 19. In 1842, 27 died; '43, 23; '44, 25, '45, 23; '46, 30; '47, 29; '48, 40; '49, 50; '50, 19; '51, 28; making 30 the average for ten years. Four of our church have died.

January 16, Miss Catharine Hughes, aged 25 years. She was a convert of the revival of 1840. I requested the most influential impenitent, young man and woman, I could find, to raise me an impenitent Bible class. They returned 100 signatures to the following pledge: *We, being over 14 years of age and not church members, agree to attend the Bible class every evening for a week, including the two Sabbaths and commencing Jan. 12th,* 1841. The children listened as spectators, the church prayed in an upper room, and 36, more than one-third of the class, became hopeful converts. Her relation, read to the church, says: "I was born of a pious mother in Trenton, N. Y. and we came here when I was five years old. At six, she sent me to the Sabbath school and showed me the Lord's prayer, which I learned and have since repeated. I was a long time serious and feared that the Lord would cast me off. When I was eleven years old, I was awakened by Mr. Little's address to the impenitent in the gallery at a communion. I thought how I had broken the Sabbath, neglected my soul and forgotten the goodness which spared my life. I was serious a year, till we removed to Chicago, when I resolved that I would defer religion till I was 14 and no longer. Two months before the January Bible class, mother asked me if I neglected prayer. I replied that I did when coming from Chicago. She said, it was very wicked. This and my other sins troubled my mind till the Bible class, which I did not hear of till the third lesson. Not knowing what seats the class occupied, I went into the conference room and took my seat with them. As soon as I saw my mistake, I thought that I would leave the class, but I feared God would punish me for it. I felt very serious that evening, thinking how happy christians were, and that my sins were so great that they could not be forgiven. Going home, I found the folks gone and improved the opportunity in praying God to forgive me. I felt a little as though he had forgiven some of my sins, but others, I thought, were so great that he could never forgive them. The next day, I felt

some better and continuedto grow happier every day of the Bible class. I loved to see christians and hear them pray. I returned to Sabbath school, which I had left, and loved it, loved its books and loved public worship. I think I have devoted myself to Christ, and wish above all things to live a holy life." She united with the church at 14, was sprightly, beautiful and in a few years was very successful in her business of dressmaking. She became dissatisfied with the church, ran from one meeting to another and did other things, peculiar to those on the road to apostasy. Instead of listening to the advice of friends, she became obstinate and would neither do her duty in religion, nor desist from excessive toil which was breaking down her constitution. Between two and three years before her death, she was dangerously ill for three months, and deeply repented of her backslidings. Unlike most sick bed repentances, her life and conversation, ever after, evinced that hers was sincere. Instead of a reckless manner of talking and acting, she exhibited nothing but the lamb and the dove. Everything was humble, amiable kind and becoming a young christian. Nothing lay nearer her heart than the conversion of the family. From a child, she had symptoms of the disease of the heart, which increased till death. She often expressed gratitude, that she did not die in her first sickness, without time to prove the sincerity of her repentance. She made preparations for death in things, both temporal and spiritual. Though the remains of her brother were laid in the yard on the hills, she chose to repose in this burying ground. She went and selected, as her final resting place, a lot next to that of the family of her Pastor. In her last sickness, which was less than a week, she said she would not exchange her hope for worlds. When asked which she would prefer, to get well or die, she replied, "there is no difference."

February 13, died Mrs. Chloe Moore, aged 68 years. Her maiden name was Chloe Case. She was born in Granby, Ct, of pious parents, who gave her to God in baptism and taught her the catechism. She was married at the age of 25 and removed to this place in 1809. She was a convert of the revival of 1822. Her leading excellence was tenderness to the sick, afflicted and aged. Her father Moore came into the family in 1815 and lived till he was 88. The infirmities of his last 20 years, were soothed and lightened by the unwearied attentions of his daughter-in-law. Her husband, for years coming down to the grave, required an amount of care sufficient to exhaust her constitution. She survived him in great weakness, two years, and was so despondent that she gave a her hope. Last winter, she was very happy and enjoyed the revival before it came. There was no one at the inquiry meeting, the first week in the year who was nearer full assurance. She read the Bible a great deal and said, "It never seemed so good before, I cannot read it enough." The lung fever brought her almost to the grave before she was aware of it. When told of her danger, she said, "I have a God to go to, in whom I put my trust." Seeing her youngest daughter weep, she said, "don't weep for me, but for yourself. Give your soul, body and all, to God for they are his. The week following her death, there were more converts than any other week in the year.

April 7, died Mrs. Laura W. Martin, aged 38 years. Her maiden name was Laura W. Ross. She was born and brought up in Royalton, Vt., made a profession of religion in 1831; was married, came to Granville and brought a letter to this church, 14 years ago. Her husband, the successful principal of the male Academy five years, died, leaving her to be a widow nine years with two small children and an embarassed property. She took boarders, taught in Granville and Columbus, and exerted herself beyond her strength to keep down interest and redeem the property. I have been told since her death, that she kept school, during the day, with an average of fifty scholars, did the house work and kept the family wardrobe in order, morning and evening; washed, Friday evening; ironed and baked Saturday, and was deprived of regular rest, from her son having two or three fits during the night. They, who have felt the suspense, care and anxiety of a teacher and parent, will not wonder that her constitution gave way. She was compelled to leave the school, and in less than two weeks, sunk into the grave. At first, she felt that she could not give up her children, and especially the one subject to fits, and requested prayers in her room and the house of God for submission. These prayers were answered and she said, "I can cheer-

fully give them up, I am ready to go and leave them with the Lord." A friend, calling, said. "you are very sick." She replied, "yes, almost in heaven." While we are never worse swindled than by instructors, who do not take pains with our children, no other class in Granville work so hard, as our faithful teachers.

October 11, died CORNELIUS DEVENNEY, aged 81 years. He was born in Pennsylvania, went to Virginia at 21 years of age, married at 24 and came here at 61—20 years ago. He had remarkable health, energy and cheerfulness, which continued till he was four score. He had no death in his family for more than half a century. In his youth, he united with the Lutheran church without any proper sense of religion, and soon apostatized. During the first ten years of our acquaintance, he was seldom or never seen at the house of God. But he was never wanting in respect and courtesy to religious men. The destruction of his soul was prevented by his never allowing himself to treat religion with irreverence, or the character of its professors with lightness. He was glad to have his family go to the house of God and become christians. And though, when invited to attend to religion himself, he would reply, "I am too old for such things," it was easy to see, that the conversion of his descendants, was softening his feelings and creating personal alarm. At the organization of the McKean church, ten years ago, he began to attend worship. He subsequently united there and brought a letter to this church in 1829. He never laid aside his labor till last summer. His anxiety for the conversion of all his descendants increased with his age. In his last years, he was familiar with the subject of death and always expressed himself ready to go whenever the summons should come. The congestion of the liver subdued his powerful constitution and in less than three weeks brought him down to the grave.

In the contributions of the American Board, I included three of our children, who have gone to die among the heathen. November 13, JOS. THRALL left us for the Choctaw mission. Before his birth, his father was killed by a horse. I well remember our feelings, when his mother came up the broad aisle to consecrate him to God. At the age of 17, he was hopefully converted in the revival of 1847, and the same year united with the church. December 26, Rev. A. A. Sturges was married, and on the 27th he and his wife left us to form a mission, 3000 miles beyond the Sandwich Islands. I attended the funeral of his pious parents and grand parents. Long after he gave himself up to the Board, he was told, that his mother, wishing to give a son to the missionary cause, had selected him, often prayed over him, and devoted him to the sacred calling. She died when he was seven years old, leaving ten children, for whose early conversion, their father incessantly toiled. His obituary says: "He was ever talking about the conversion of his children. He would take any amount of pains, even when weary and exhausted, to bring them to the means of grace." One united with the church at 19 years of age, one at 18, one at 15, one at 14, three at 13, two at 12 and one, (in the days of my predecessor,) at 10. Albert was a convert of the revival of 1831 and joined the church in 1832, at the age of 13, and closed his studies at New Haven last fall. His wife, the daughter of Hon. T. M. Thompson, who is 82 years of age, was a convert of the revival of 1832, at 11 years of age, united with the church at 13, and graduated at Granville female Academy at 20. We do not offer to God the lame and blind in these three young persons.

Such is the history of those who have died, or have gone to die in other climes. We shall see them again on the morning of the resurrection. Till then we bid them farewell; and I now bid farewell to all of you, who will not see another new year. Since I became your pastor, 113 of this church and 755 of the township, have gone the way of all the earth. Many of them are in fresh remembrance; but how changed! Where is now Allen Sinnet, Catharine Hughes, Mrs. Martin, John Goodrich and Lorenzo Baker? They are where you and I may be before another new year! Are we prepared for the change which may take place before a day—before an hour! Let no time be lost. Let this be the moment when we will abandon every sin and be wholly the Lord's. This first Sabbath in 1852 is the time for resolutions, breaking wrong habits and beginning to live with eternity in view. Let us be ready for the coming of our Lord and this year will also be a "year of the right hand of the Most High."

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